The Alliance Weekly

JULY 31, 1957

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A BUDDHIST WORSHIPER VIET NAM (see page 4)

In this issue

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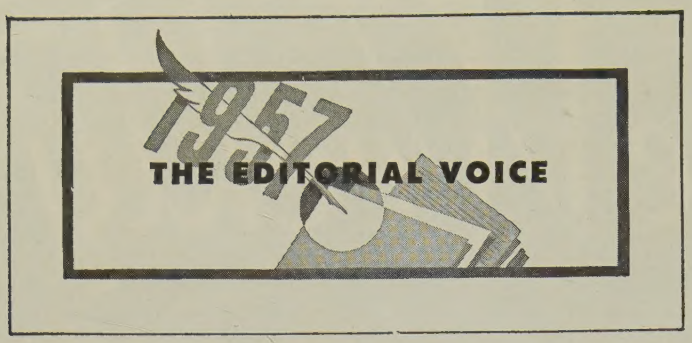

CROWNING THE COURT FOOL

In olden days they crowned the king and tied a cap and bell on the court fool; today we crown the fool and tie a tin can on the king.

The court fool, as every reader of history knows, was a professional jester or comedian retained at court to provide the king some comic relief from the serious and sometimes dangerous business of ruling the country.

This ancient jester, or fool, occupied a unique position which he won by his quick wit and his talent for amusing people. He was loved for his ability to convulse a dignified assembly with his sidesplitting humor, sometimes aimed at one of the great men present or even at the king himself, though it was a bit risky to make the king the butt of a joke, for the jester never knew whether his majesty would accept it good-naturedly and laugh with the rest or have him whipped and thrown into prison for his impertinence. At best he was treated with the affection shown to a house pet; at worst he was kicked and cuffed about, either because his wit was too pointed or because he couldn't think of anything funny when his royal boss called for it.

Seeing that we humans were once created in the image of God and that we have by our sin fallen into a state of spiritual blindness and mortality, I would rather be a serious-minded dolt concerned about eternal life than to be an overpaid jester with nothing better to do than to make men laugh and forget that they must die and come to judgment.

It is surely an incredible state of affairs when the entertainer rates higher in public esteem than the doctor, the nurse, the teacher and the statesman upon whose shoulders rest the hopes of whole generations of men. Yet it is so today in our ostensibly civilized society. In America the court fool now wears the crown and rules over the minds of millions of chortling subjects who want nothing higher or better in this life than to kick off their shoes and spend an evening howling with mirth over the hoary chestnuts dished out by the current royal jester, whoever he may happen to be.

That his sidesplitting witticisms were written for him by others and read by him from a script never seems to tarnish his golden crown in the eyes of his adoring subjects. He still takes his willing tribute from the masses who would rather roar with ill-advised laughter than to weep over their sins.

Yes, we have crowned the fool and spurned the rea kings among us: The farmer who toils for us from sunu to sundown, the teacher who gets old and tired tryin to make ladies and gentlemen out of the boys an girls we place in their care, the doctor who brough those boys and girls into the world and who stand to watch over their health while they grow up, th corner policeman who brings at least a semblance safety to our streets, the soldier whose blood has boug our American soil a hundred times during the years our history, the patriotic statesman who labors to mak and keep our country free. These are underpaid, ove looked and generally tolerated while the court fool stru about over the world as if he were a king indeed in stead of the cheap jester that he is.

There isn't likely to be much of a change soon. I am not so naïve as to think that my protest here will alte affairs in this sin-ridden and habit-bound world; but have hope that the children of God will understand Often Christians themselves do not notice such thing until they are pointed out to them. That is why I hav taken a few moments to write this.

●

JUST TO REMIND YOU

For about five months longer we shall continue to pul lish our magazine each Wednesday as before; after tha we shall publish every other Wednesday. We want t keep reminding our family of readers so everyone w know what to look for.

Beginning with the first issue of January, 1958, th change will take place, and we believe it will be a together for the better. The plan to publish biweekl is not a retreat but an advance in our printed ministr Here is why we think so:

Each issue will contain twenty pages instead of sixtee as at present. The cover will be of coated "ename paper, considerably heavier, and will be printed in colo The extra pages will give us more room to carry mo printed material and the extra time between issues w enable us to prepare better material than we are no able to do. Thus we will gain in looks, size, and tim for more careful editing. In addition to all this yo magazine will arrive in better condition owing to th heavier cover.

The price will remain the same; the only thing raise will be the quality of the magazine.—A. W. Tozer, *Edito*

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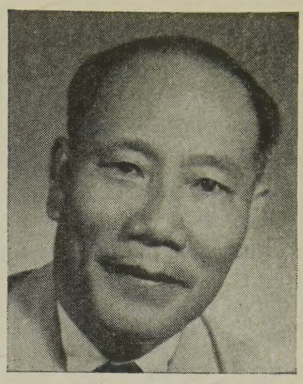
QUOTES FROM OUR CONTEMPORARIES

R. A. Kerby, in *God's Revivalist,* writes of the importan of corporate worship:

"Corporate worship is an indispensable means of gra wherein personal faith is strengthened, love quickene zeal maintained. We not only meet with Christian b lievers but with the risen Christ Himself, who co municates His grace through the Word, read a preached, and the gospel sacraments. To keep away fro corporate worship means certain spiritual loss."

Overcoming Obstacles in Viet Nam



Mr. Thai

By REV. LE-VAN-THAI

President, the Evangelical Church (C. & M. A.) of Viet Nam

HANK God that I was able to nd the Council of The Christian Missionary Alliance which con-ed at Charlotte, North Carolina. so visited a number of Alliance rches before and after Council. en I spoke my messages were rpreted by Messrs. H. H. Hazlett, C. Carlson, J. J. Van Hine and A. Jackson. Wherever I went I rienced the blessing of God. It a genuine pleasure to meet and ntertained by Dr. H. L. Turner, A. C. Snead, Rev. Louis King, H. E. Nelson, Rev. R. M. Chris-, Dr. A. W. Tozer, Dr. R. R. vn and members of the head-rters staff. All the pastors and stians treated me with the ut-t love and consideration in the e of the Lord. As the repre-ative of the Evangelical Church iet Nam I bring greetings to all ou, together with my personal ession of gratitude.

learned a great deal at Council during my visits to the churches. en I return to Viet Nam I will my churches of these things in r to stimulate prayer.

I

t me give you a brief view of church in Viet Nam; it is still ng and tender and needs your ers.

uring the years in which the ch was being established (1911-) the number of converts was igible. The next five years (1921-saw a real advance in the midst ersecution which, though secret, persistent and effective. The titution of the Vietnamese rch was completed after being ratified by two successive conferences of the general assembly (1927-29). Briefly, our constitution sets forth the following elements:

I. The Bible is the foundation of our preaching and teaching, with faith in the blood of Jesus Christ the means of salvation, and separation from the sins of the world.

II. The organization of the church is in three parts:

1. *Local churches.* These are considered truly indigenous when they have met two conditions: (a) a full understanding of doctrine, and (b) ability to care for the financial needs of their church.

2. Local churches are organized into *church districts.*

3. Church districts are organized into a *general assembly* with an executive committee which has the oversight of the whole church.

There is also a joint executive committee composed of missionaries and Vietnamese pastors. This committee discusses matters of evangelism, the opening of new stations, and so forth.

II

The following is a resumé of God's working and blessing in Viet Nam. Through a demonstration of God's miracle-working power a great influx into the church was brought about during the years 1921-26. Paralytics were healed, the blind received sight, insane people were restored to sanity and many vile sinners were completely changed into new creatures in Christ Jesus.

During this period, when the activities of both missionaries and pastors were sharply curtailed by government decree, the Lord stirred up the Christians to become zealous in personal evangelism. Not a few of them walked from thirty to fifty kilometers to bring the unsaved to the homes of our missionaries and workers. The news of God's power to heal the body and the evident change in the lives of the Christians brought these former heathen to the Lord. They followed the pattern of the crowds who came to see Lazarus after his resurrection (John 12:17, 18). Praise the Lord!

Our church then entered a period (1927-42) in which the indigenous church was established on a solid foundation, and in which the Christians went deeper in the study of the Word of God.

Between 1942 and 1946 the Church of Viet Nam passed through a new stage in its history. The local churches were able to maintain their status during the long conflict in which Japanese, Viet Minh and French armies participated. It was at this stage that the Christians learned some of their deepest lessons of trust in God.

After the missionaries were released from the internment camp one of their number, Rev. W. C. Cadman, stayed on for another two years and suffered many hardships along with the Vietnamese Church. Re-

turning after a brief furlough, in the providence of God Mr. Cadman was permitted to die out there and his body now rests in the soil of Viet Nam. His name remains in the midst of our church and is written on the orphanage at Nhatrang.

From 1946 to 1952 our church went through fiery trials, both materially and spiritually. The finances of the church suffered the same upsetting as those of the whole country, and this was not without its effect upon the spiritual life of the church.

During this time also came the rapid return of the missionaries to Viet Nam. Naturally they were welcomed by the whole church. Unfortunately, there now seemed to be a difference in outlook and point of view between the representatives of the Church and the Mission, resulting in a number of regrettable misunderstandings. In the end, however, through the valiant efforts of both sides and by the precious goodness and love of God, these breaks were mended. Praise the Lord!

Wholehearted giving on the part of the Christians coupled with a rare spirit of sacrifice by the pastors and preachers enabled us to re-establish the basis of self-support in our churches, although in some cases the foundation is still rather shaky. Most of the Christians are still not able to make a decent living.

III

As of today the assets of our church include a Bible school at Danang (Tourane) with fifty-eight students, fourteen Vietnamese missionary couples working among the tribes, and two evangelistic teams holding large meetings throughout the country with gratifying results. Our orphanage at Nhatrang cares for fifty-five children, most of whose parents were killed during the recent war. On the same grounds we have established a Christian grade school that is open to the public. Many of the 250 children attending this school have already found the Lord. Finally, we have a committee on welfare work.

The Evangelical Church of Viet Nam has a community of some forty thousand Christians ministered to by 106 pastors in 108 churches. These figures do not include those churches north of the seventeenth parallel (North Viet Nam).

IV

The objectives of the church are: (a) To preach the gospel of Christ to every person and increase the enrollment in our Bible school; (b) to rebuild the thirty-five church buildings destroyed by the war; (c) to send a number of our choice young people abroad for further study to prepare them for young people's and children's work; (d) to enlarge the scope of our welfare work. In addition to our orphanage we wish to establish a hospital, a junior high school and some type of Christian hostel (after the pattern of the Y.M.C.A.). The latter, we believe, is very necessary to keep our own young people in the faith and also to attract unsaved youth.

We need help in the above-mentioned activities because our country, having gone through a long war, has been seriously affected financially and the standard of living among our Christians is naturally very low.

Please help us by your prayers that we may do our part in the program that will hasten the return of the Lord in power. "Now he that planteth and he that watereth are one: and every man shall receive his own reward according to his own labour" (1 Cor. 3:8). Amen.

VOLUME 92 NUMBER 31

the Alliance Weekly

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Entered as second-class matter at the Post Office at Harrisburg, Pa. Published weekly by Christian Publications, Inc.

Subscriptions: United States and Canada, $2.00; Foreign, $2.75. Address correspondence on editorial matters to The Alliance Weekly, 260 W. 44th St., New York 36, N. Y.; regarding subscriptions, Third and Reily Sts., Harrisburg, Pa.

When requesting change of address kindly give both old and new address to insure proper mailing. *(Printed in U. S. A.)*

The Crowning Grace

By A. B. Simpson

The true worker must give hims to his work and put his life into if it is to tell.

"How did you succeed in brin ing up such a lovely family?" w asked of a mother whose child had become her crown and rewa

"I gave myself to them," was answer. "I shared in all their troub and their joys, held my leisure their command, counted no sac fice too great, and poured out life for them as well as in the and I have indeed my great rewa today."

We cannot win souls without lo The wise Spurgeon used to say to students, "Ye are the salt of t earth and, boys, the sugar, too." is the sweetness that draws. Wh a blessed quality a genial, kind spirit is in Christian work! He often a smile, a playful word or grain of love will prevent a pain crisis and heal an incipient strife

But it is especially in the wo of soul-winning that love tells. It said that the first incident in Christian work of Mrs. Cather Booth occurred while she was a child. A poor fellow was be dragged to prison by two polic men, and the jeering, hooting cro was following him along the str while his face blazed with sha and anger.

The little child was deep touched. Passing through the cro to his side, she gently put her ha upon his arm and told him she going to walk with him as far they would let her. All the way the jail the little one walked bes the criminal, cheering him by loving sympathy and standing him in his trying hour. Little won that in later years she was able draw the hearts of lost men a women to her with a power that left its impress on this religio movement.

This Week's Cover

Thousands in Viet Nam still burn cense in Buddhist temples and o sacrifices to their ancestors. Someth of the hopelessness of those who w ship a dead god is depicted on the f on our cover.

The New Testament Church

By REV. WILLIAM F. BRYAN

IV. Her Enemies

The concluding article in this series will appear next week

IS a common thing for men to understand the church and fail appreciate her distinctive nature peculiar place in the world. cannot say the same thing of an. He knows the church and program well. He hates her h diabolical hatred and opposes at every point. He knows where work will be most effective and carefully laid his plans. Paul ers to Satan's strategy as "deps," but hastens to say it is not essary that we be ignorant of se.

Diagnosing our spiritual state l looking for sins in the church not a cure for our ills, but it is very necessary process before a e can be applied. No intelligent dical doctor will prescribe a rem until he knows what he is treat. By the same token, no amount positive preaching will help us ve insist on ignoring those things ich grieve the Holy Spirit and der us incapable of glorifying Lord.

Satan's most effective attacks on church have not been the most vious. He has never accomplished much with bold persecution. nts are not only the salt of the th but martyred saints are the d of the church also. It is not en the church is openly opposed t rather when she is inwardly corted that she loses ground. A few Satan's thrusts can be recognized we will study principles that are ablished by a wide range of ts.

n Mark 10:17-22 we find a rich ng man in the grip of a deadly wer which stalks the church today. He had *a mistaken concept of things.* The story is a familiar one, but the movement is quick and to the point. The young man had a certain desire for spiritual things. He had respect for moral standards and kept the Law. He did the wise thing and came to Jesus. He had a commendable attitude and reverently knelt. He made his request known and received an answer, but he did not recognize an eternal truth.

Three things are pathetically pointed up in the young man's case: He placed improper emphasis on things. He did not appreciate spiritual reality and, in spite of the grace and the love of God, he went away sorrowful. D. L. Moody said he had cried out to God about this splendid young man and his final destiny, but the only answer he ever received was "He went away sorrowful." You see, with all his desirable traits he had to face two worlds and make a decision. The riches were not the tragedy; the decision was.

The church of the twentieth century has become rich and popular. Membership soars; friendships are made; activities are multiplied and budgets are increased. These things are not bad, but they are not synonymous with reality in the Holy Spirit. When someone dares to question the sterile and powerless state of the church in our day he is showered with an avalanche of "proofs" that we are doing great things because we have caught the eye of the world. All that we have means nothing if we lack appreciation for that place of separate solitude where Christ is above all. When joy and power and righteousness in the Holy Ghost are missing there is nothing left but sorrowful retreat from the presence of the Holy One. Men may accept us but Christ will not.

> *There is*
> *nothing pleasurable*
> *save what is*
> *uniform with the*
> *most inmost depths*
> *of the divine nature.*
>
> —Suso.

Another revelation of the strategy of the wicked one is described in Galatians 6:7 and 8 and may be referred to as *a mistaken concept of works.* Paul tells the Galatians there are three things they must not do: They must not be deceived into thinking they are neutral. They must not think their conduct is unobserved or neutralized by some strange working of grace, and they must not be deceived into thinking their past will not be considered. God is not mocked. Sin is not justified. The harvest is not to be avoided. The enemy has won a great victory when men are deceived into thinking that grace provides a place where one can sin and not be detected.

Our lives bring their own rewards as surely as grain reproduces itself in the harvest. When we sow to the Spirit we will reap in the same realm; when we sow to the flesh the principle is unchanged. God is not mocked or forced into a position

where He must tolerate or ignore sin; instead He has manifested His grace, teaching us that denying ungodliness we should live soberly, righteously and godly in this present world.

Paul corrects the Galatians on another count when he shames them for *a corrupted concept of faith* (5:6, 7). One has well said that faith is the hand that lays hold of God in any given situation, the vehicle through which the promise is realized in glorious fulfillment. Paul begins the fifth chapter by encouraging us to stand in the liberty wherewith Christ has made us free, then in the seventh verse accuses those who did run well of being hindered. If Christ is the liberator (and He is), then there is no law, no ceremony, no philosophy or other power that can be confused with Him. We accept any other assistance to our undoing.

True faith enables us to rejoice in our position in Christ; but, as in the case of the Galatians, that same faith enables us to obey the truth. James did not weaken the argument of justification by faith without the works of the Law when he said "faith without works is dead." Instead of discounting faith and exalting works, he exposed spurious faith and gave us a gauge to test the genuineness of faith. The strategy of the Evil One is to lead us to believe we have faith when we are not obeying the truth.

True faith must and will hold Christ in true perspective. True faith sees in Christ not the destruction of the Law, but rather the fulfillment of the Law. True faith is not a way of escape from reality, but a divine liberty and utter freedom in the presence of the Law. "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4).

If the church or the individual can be brought to a place where our faith is so corrupted that we consider this spiritual liberty and victory impossible, the hindrance to our faith has become pathetically effective. Instead of the liberty of Galatians 5:1 we will find our very lifeline severed and stagnation a certainty. It is a serious thing to hold a false hope of unscriptural attainments before a sincere believer, but it is equally serious to destroy the only means of victory by undermining our faith until we consider victory impossible and surrender our arms, meekly accepting defeat.

Another subtle thrust of the enemy in his warfare on the church is to insert *a perverted concept of means.* Paul warns the Colossians at this point in the following words: "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ" (Col. 2:8). Attacks can be made upon the church in this area to a very good advantage because it is such an elusive matter. The issue is stated and the warning given to the effect that human reasoning will naturally substitute human tradition and the rudiments of the world which are not proper or workable in matters relating to the person of Christ.

The conflicting thought patterns are understandable. The traditions of men may not be foolish, but they are the result of human reasoning untouched by the Holy Spirit. The Spirit-taught man thinks differently simply because he has had a proper vision of Christ which enables him to sense what means would be prop in our service to Him. The pers who is spoiled by human traditio may be as honest as the Spirit-taug man, but his honesty does not qu ify him as a judge in the matter. is written: "The natural man ceiveth not the things of the Spi of God: for they are foolishn unto him: neither can he kn them, because they are spiritua discerned" (1 Cor. 2:14).

Now the Spirit-taught man a the natural man agree on ma things. Both recognize the imp tance of reaching the masses. B labor for a prosperous and aggr sive program. Both have a f knowledge of the natural man a what he will respond to. Here t picture changes. The person w has seen the Lord high and lifted has been so greatly affected by H holiness and majesty that he cann accept any means that would te to mar that vision or present Chr in the wrong light. There may gadgets and means of entertainme that will draw men to a church ser ice, but the real test in the mind the Spirit-taught individual will whether the means used prese Christ in His true nature and p spective.

We have this issue presented every age level. Any clever pers can operate a puppet show and t to children about Jesus Christ. T real test is not whether he ho

(Continued on page

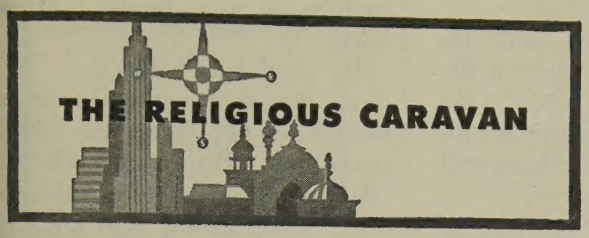
God Ruleth on High

Ye servants of God, your Master proclaim,
And publish abroad His wonderful name;
The name all-victorious of Jesus extol;
His kingdom is glorious, and rules over all.

God ruleth on high, almighty to save;
And still He is nigh; His presence we have.
The great congregation His triumph shall sing,
Ascribing salvation to Jesus our King.

Then let us adore, and give Him His right:
All glory and power, all wisdom and might,
And honour and blessing, with angels above,
And thanks never-ceasing, and infinite love.

—Charles Wesley.



DAVID R. ENLOW, Editor

HOME

re clergymen urged for Appalachian Mountain area: Protestant theologian said at Berea, Ky., there is "a ing need for interdenominational coöperation and urch action" to recruit and train ministers for work the Appalachian Mountain area. Dr. Earl Brewer, ulty member of Candler School of Theology at Emory iversity, Atlanta, Ga., said a study of seventeen untain counties in six states revealed there is a desper- need for more and better trained clergymen.

●

ly Graham sets Madison Square Garden record: dison Square Garden officials said at New York that ly Graham's New York Crusade has outlasted and drawn all previous attractions in the thirty-year history the huge indoor arena. The crusade opened in the rden May 15 and drew 824,300 persons in its first en weeks. Garden spokesmen said the previous at- dance record was made in 1947 by the Ringling thers, Barnum and Bailey Circus, which ran for forty s with a total audience of 785,813.

●

le Presbyterians form new mission board: A new sbyterian mission board has been set up by the Bible sbyterian Church. To be known as World Presbyterian sions, Inc., the new organization was established in lmington, Del., last June 11, at the denomination's nty-first General Synod. A governing board of hteen members has been named. President of the agency is Dr. T. Stanley Soltau, nationally recog- ed authority on missions and for twenty-five years issionary in Korea. Dr. Soltau is now pastor of First ngelical Church, Memphis, Tenn.

●

thodists launch new prayer movement: A new nation- e prayer movement to teach Methodists how and at to pray for was inaugurated at a National Conven- on Deepening Spiritual Life at Lake Junaluska, C. Dr. Thomas Carruth, of the Methodist Board of ngelism, Nashville, Tenn., was named director of movement.

OPLE SAY

Mark A. Talney, of Portland: Most clergymen are aid and reluctant" to "become involved" with prob- drinkers because "they lack understanding of the nature and problems of alcoholism and are not suf- ently trained to counsel or advise. Most ministers are not even acquainted with the public and private resources and agencies available to help alcoholics in their own communities."

PEOPLE

Filipino named secretary of Manila Biblehouse: Rev. Angel B. Taglucop, of Manila, was named first Filipino general secretary of the Philippine Biblehouse, an agency of the American Bible Society. His appointment is the first step toward the eventual nationalization of the Society's operations on the islands. Mr. Taglucop succeeds Dr. Harry Fonger, an American missionary who has served as head of Biblehouse since 1934.

●

Californian develops unique paper: Tom Young, former pastor and church paper editor, has developed what has been described as "a unique method of family evangelism." The plan, being promoted by Plus Enterprises (Box 626, Turlock, Calif.) involves the mailing of *Plus*, a small monthly periodical, by Christian families to unchurched families. "This method activates Christian families," declares Publisher Young, "provides a friendly approach to unchurched families and supplements other forms of evangelism."

●

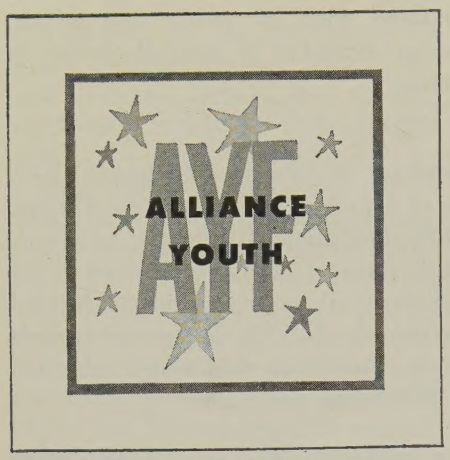
Graham appoints Negro to Crusade Team: Evangelist Billy Graham announced at New York that a Negro had been named to his New York Crusade team. This is the first time a Negro has been a member of any of his crusade teams. Dr. Graham introduced Rev. Howard Jones, of Cleveland, Ohio, at a rally in Madison Square Garden. Mr. Jones will serve as an associate evangelist. He is on leave of absence as pastor of the Smoot Memorial (Christian and Missionary Alliance) Church in Cleveland.

THE PRESS

Library of Congress acquires rare Kralice Bible: The Library of Congress announced acquisition of a copy of the rare Kralice Bible, published in 1596 as a product of more than thirty years' labor by the Unitas Fratrum, Church of the Czech Brethren. Considered by scholars "one of the most perfect translations of the Scriptures," the Library said it is one of the few copies in existence outside Czechoslovakia and will be available to American Bible scholars for examination and study.

ODDITIES IN THE NEWS

Building moved a mile to become a Sunday school: A wooden building that was once part of a Long Island railroad station was moved a mile to become a Sunday school. It is a gift from the railroad to First Baptist Church at Bay Shore, N. Y. The 21 x 40-ft. one-story building had been used for many years as a railway express station until the railroad recently revamped its express system, making the structure obsolete. Rev. E. A. Haywood, pastor of First Baptist, believed the frame building would make an ideal schoolhouse for the eighty students who now attend classes in the church's small auditorium.



WELDON B. BLACKFORD, Editor

Tips for Spiritual Guidance—II

By MARIE BELL COLES

Miss Coles, who went to be with the Lord a year ago at the age of ninety, was one of the thirty-eight members who formed the first national youth committee in The Christian and Missionary Alliance in 1903. This article was adapted from "The Young Ladies' Christian League," published in 1892.

At this season of the year faithful, competent guides are being sought everywhere. Travelers abroad, as well as travelers in our own land, are placing themselves under the care of those who well know the way. So much depends upon a "good guide"! Certain characteristics must be his.

Knowledge. The guide must be familiar with every step up the difficult mountain pass if he would lead safely. He must warn of danger and also point out the beauties by the way.

Tenderness. Do we not look for thoughtfulness and loving interest in our welfare in the "good guide"? The guide must not only lead safely, but tenderly give support when it is needed. Life is a journey, and how sorely we need a guide through its wilderness tracts.

We ask ourselves the question: Who will guide? And like a glorious refrain comes the answer: "For this God is our God for ever and ever: he will be our guide even unto death" (Psa. 48:14). "Our God . . . our guide"! Let this echo in our souls, as we indeed claim Him for our very own.

See how His faithfulness is here revealed: "even unto death." How well He knows the way! When the Master puts forth His sheep "he goeth before them, and the sheep follow him."

Again we ask: Whom will He guide? And the Word gives us the answer: *the meek* (Psa. 25:9); *the youth* (Jer. 3:4). And there is also the promise, "Even to hoar hairs will I carry you."

Trust and obedience are two of the conditions of guidance. The Master's trusting ones will become meek and lowly, like unto Himself. Sometimes we come to a difficult place in life. Two ways are open before us: which shall we choose? Personal inclination, perhaps, suggests continuing in our present path. This is the time to give up our wills entirely, saying, "Lord, I will accept Thy choice." When we take this stand of self-surrender and of stillness before the Lord, He must fulfill His promise: "Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left" (Isa. 30:21).

Where will He guide? *In the wilderness* (Psa. 78:52); *by springs of water* (Isa. 49:10). Have we come to the "living waters" and slaked our thirst? Then let us give the invitation to other thirsty ones (Isa. 55:1).

He will guide us on every side (2 Chron. 32:22). In the crowded days, when everything seems to "come at once," let the One who saved Hezekiah guide us on every side.

He will guide into all truth. "When he, the Spirit of truth, is come, he will guide you into all truth." Guidance in doctrine—how greatly it is needed! Notice it is into *all truth*, not some truth. Many fail to become mountaintop Christians because they are content with believing merely the elementary truths of salvation, perhaps fearing the term "fanatic" if they seek to enter the "regions beyond" in spiritual doctrine.

Lastly, we find there is guidance *into the way of peace* (Luke 1:79). Is not this found in assuming Mary's attitude?

How will God guide?

By His counsel (Psa. 16:7). Christians need not run here and there asking human advice. Let us first go to God; then perhaps He may choose to make known His will t
us through some human instrume
tality.

He guides with His eye. "I w
guide thee with mine eye," or as th
margin reads, "Mine eye shall b
upon thee" (Psa. 32:8). The wor
"thou God seest me" ought to f
every trusting soul with joy.

*He guides by the skillfulness
His hands.* "So he fed them accor
ing to the integrity of his hear
and guided them by the skilfulne
of his hands" (Psa. 78:72). Th
statement concerning David is fu
filled by our loving Master. Can w
not make this very practical an
having a bit of work to do requirin
skilled fingers, can we not claim th
the same Spirit who anointed Beza
eel so that he understood "all ma
ner of workmanship" and could "d
vise curious works" shall inspire
to do an appointed task?

How often may we be guided?

The answer comes: "And th
Lord shall guide thee *continual*
(Isa. 58:11). "How long," our pe
plexed souls cry out, and a voi
from heaven responds, "Even un
death" (Psa. 48:14).

May David's prayer be ours
every step of life's pilgrimage: "F
thy name's sake lead me, and gui
me." Let us ask God to guide us
those to whom we may be a blessi
this summer. Notice in First Thess
lonians 3:11 (margin) how Pa
prayed that the Lord would gui
his way unto the Thessaloniar

May we let the Master guide us
friendships, guide us in our recre
tions, guide us into service and in
a closer walk with Himself.

Revival in Saskatoon, Sask.

Thirty-eight decision cards were r
ceived during a twelve-day campai
with the Sutera Twins of Union, Ne
Jersey. Crowds of from 450 to 6
persons filled the church almost eve
night. AYFers planned special pray
meetings six weeks before the eva
gelists arrived; this included a cha
of prayer each Saturday midnig
through Sunday midnight, unit
prayer Wednesday evenings fr
seven o'clock to seven-thirty a
united prayer Saturday evenin
from eight to nine.

Saskatoon AYFers rejoice in t
answer to prayer.—LLOYD MAKARO

djusting to Ecuadorian Ways

REV. GORDON LOPTSON

uito, the capital of Ecuador, nestles the cloud-smothered foothills of mountain higher than any in the nited States, and yet this one is warfed in height by snowy peaks l around us. The first we saw of cuador as we approached it by ane was the Andes—huge, massive, fty, snow-covered mountain peaks at awed and fascinated us.

Suddenly the plane seemed to op into a hole between mountains d we landed. Missionaries gave us royal welcome. We were the first w recruits to this field in six years. rom the airport we were driven ong Quito's main avenue past mud-rick hovels and tiny, dark shops. tailor sat in his doorway leisurely itching on a suit pocket and a oman squatted on the front stoop nning the coals in her charcoal on. Beside a blacksmith's forge an ndian boy pumped strenuously at e bellows. We passed carpenter ops with their products displayed n the narrow sidewalks. Sidewalk staurants in Quito tempt the ap-etites with displays of crisp, fried ork fat or steaming kettles of "do die soup" ("they put everything ey've got into it"). At last we ached the chairman's home.

From that point, on subsequent ays, we began to explore the city nd country into the midst of which e had so suddenly been dropped. The narrow cobblestone streets of uito are flanked by Spanish colonial ouses, centuries old. Their plain, hitewashed facades are broken nly by second-story balconies out-ned by delicate wrought-iron balus-ades. At first beggars seemed to be everywhere, but we have learned to recognize the individual territories of the professionals. Once we thought it was taking our lives in our hands to ride in the downtown streets, dodging careening buses and meek, plodding pack burros, to say nothing of the mobs of people that overflow from the ribbonlike sidewalks, but we've grown accustomed to this too.

We shall require time to become used to some things. One of these is seeing business executives loitering around the central plaza chatting politics with their friends or sitting on park benches watching the people stroll by. A professional man advertised on the front page of the morning paper last week that he was opening his new office with fixed consultation hours—3:00-5:00 P. M. The people here don't see any point to living if they can't have time to enjoy themselves. They are characteristic of Ecuador itself, living in a quiet world of its own, walled in by mountains, leisurely sitting back and serenely letting the rest of the world go by.

Judged by other Latin American countries Ecuador is backward; and to us, fresh from busy, rushing, breathless North America, where drive, force and initiative spark a highly competitive industrial progress, life in Quito seems too leisurely. But in time we shall get used to it.

Many a youth in Ecuador cherishes the ambition of being a *caballero* (gentleman) who doesn't have to work for a living—at least not very hard. The prize professions are in law because they seem to involve the least effort for the remuneration and also because they are the classic steppingstones to political office.

It is hard for us to accommodate ourselves to the idea that we should never lay our hands to anything that a manual laborer is capable of doing. One day we were making some flower beds in our yard when we heard hilarious laughter next door. The maids at our neighbor's were amused to see a "gentleman" digging.

Another characteristic of Ecuadorians which impresses me is their politeness. They may well be the world's most courteous people—until they board a crowded bus. I've heard hardy missionaries say they'd rather face the whole charging Michigan State line than be in the way of a rampaging little lady who wants to get off a jammed (and which ones aren't?) Quito bus at *"this* stop."

Dressed up cholas (country people) wait for entertainment in an Andean city

THREE LIONS

But one thing we'll never get used to is the realization that millions of people in Ecuador are living and dying without Christ. They're living and dying without hope because they haven't heard. Of course, there are preachers and a few missionaries. There are gospel services, evangelistic campaigns and open-air meetings in the market squares, but still only a few hear. The uneducated Indians don't hear because messengers who speak their language are rare. High school and university students, professional and business men are aroused by education to social and philosophical problems of life. Until someone can show them how true Christianity answers these burning questions, they won't hear either.

Staunch Roman Catholics believe there is only one authoritative voice in religious matters—their church; and, until the messenger of Christ is so filled by God that Christ Himself speaks with divine authority through him, neither will they hear. Freethinkers (and there are multitudes of these disillusioned rebels in Ecuador) don't hear because they have been turned against all religion by the open farce, the parody on religion which they have seen in the Roman church. The avaricious preoccupation with money, political power and fleshly passions contradict its sanctimonious profession to care only for spiritual things. Only when the gospel messenger and all his flock consistently demonstrate by their lives the reality of their professed relationship to the holy, pure, self-sacrificial and loving Christ will these skeptics give the gospel a hearing.

Millions of people in Ecuador are living and dying without Christ—most of them have not heard. This we shall never get used to and the prayer of our heart will always be, "O God, that they might hear!"

THREE LIONS

Vivacious young citizens of Ecuador—representative of the thousands to be won to Christ

The Pilgrimage to Chatur Singh

By JULIA DERR, *India*

Five miles out of Poona is a Hindu shrine called Chatur Singh. The name means "clever horn." A legendary battle is said to have taken place there.

According to the local people a terrible giant once lived in a mountain overlooking the village of Pashan. He preyed upon travelers passing along the nearby roads until the whole country was in a state of terror. Finally a brave woman determined to overthrow the giant. She went against him mounted upon a strange beast which had one powerful horn. The battle lasted nine days, and in the end the giant was defeated, largely due to the dexterous use which the beast made of his horn. After this the people deified the woman who had delivered them and began making pilgrimages to her shrine.

Shortly after my return from furlough, David Cohen, a Hebrew Christian minister, invited me to go with his party to distribute tracts among the people who crowd the area about the shrine. He mounted a loudspeaker on his car to aid in addressing the multitudes.

David Cohen was converted in 1939 through the ministry of Rev. A. I. Garrison. God wonderfully transformed him and seven years later definitely called him to work among his own people who live in India. He is a member of the Ohio Missionary Testimony. Not only does he seek to turn Jewish people to Christ, but is active in preaching to others as well.

Sunday evening we reached Chatur Singh and each of us started distributing tracts as we mingled with the crowds. Mr. Cohen's little girls helped. Sometimes they gave to people who would not have accepted one from an adult.

As we approached the entrance to the cement road leading to the main shrine, in my heart I protested what I saw. A small idol was there, and men, women and children bowed reverently in worship before they started up the road. We gave tracts to all who would receive them, and many people asked us for them. As we handed them out our hearts went up in prayer that the readers might find true deliverance through the message of "The Redeemer of the World."

"We Believe in Miracles"

By MRS. M. H. FULLER, *Ecuador*

In the February 13 issue of THE ALLIANCE WEEKLY prayer was requested for "Caspichu, a witch doctor in the Dos Rios section, and for his wife." We had prayed for that man for five and a half years up to that time. Two weeks ago he went to the altar and has been definitely born again. What a change! May God be praised!

His wife, who has been so very, very hard (she once told me her heart was stone), is also convinced she needs to be saved. As yet she has not yielded, but we expect to see her converted shortly. We believe in miracles, for we see many of them here.

ndia

The pastor of the church at Mahig in he Gujarat area has requested prayer or the church and his ministry there. The pastor is not living in Mahig but as the responsibility of this group and wo others many miles apart. The hurch is composed of village outcaste onverts whose testimony has been very veak. Pray for a moving of God's pirit that will bring conviction and a orsaking of sin. . . . Four of the nine Gujarati pastors, all fully supported by ne church, are retired but have been ressed into active ministry because of ne shortage of trained ministers. mong the Christians there is an apathy oward the Bible school program and ne need for Bible training. Pray that he Lord will right the thinking of nose who depreciate a God-ordained, roperly trained ministry.

'rench West Africa

ray for the national workers who are acing serious temptations as national- m asserts itself more and more. Pray nat the spirit of the age may not grip heir hearts but that they may keep neir eyes upon Him whose Spirit wells within them. . . . The Telekoro ible School opened May 13 with an nrollment of thirty-four. Pray that ach student will apply himself with eal diligence to his studies and enter nto a heart experience of his intellect- al exercises.

abon

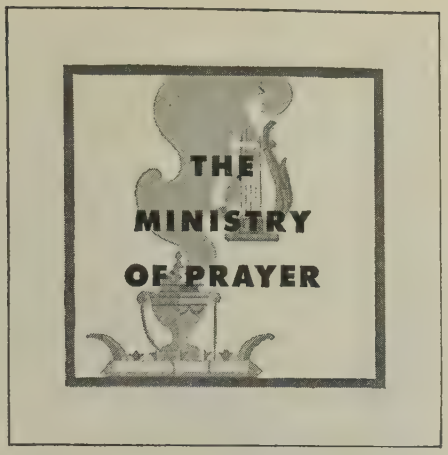
raise God for His healing touch upon Irs. Fairley; continue to pray that He ill restore her to that measure of ealth most glorifying to Him. . . . ray for the Misses Jane Combs and irginia Smotherman as they study the lassangou tribal language. Pray also r the Stombaugh and the Silvis fam- es, studying French in Europe.

ambodia

n March prayer was requested for the ational church president, Pastor Chan, nd for the national church conference be held in April. Praise God that ne conference proved to be a real bless- g to all who attended. Mr. Chan is joicing that God permitted them to ceive much blessing.

aos

ne spiritual growth and development the church in Laos is dependent on our faithful prayer as well as the issionaries' consistent ministry. Pray r revival among the Christians roughout the mountains, that the urch shall truly be a bulwark against e enemy and a mighty testimony of od's omnipotence in this land. There e some believers who still hold to eir former habits of chewing betel it, using tobacco and opium, drinking ine, or taking a second wife, as well indulging in other practices not be- ming to a Christian. May the Holy host move upon hearts to draw out a parated and Spirit-filled people.



Thailand

Last March a ten-day evangelistic campaign was held in Udorn. Christians and church leaders of all groups throughout the province attended and helped in the services. Approximately eight hundred persons stood spellbound listening to the evangelist, and thirty-nine prayed the penitent's prayer. Some were healed, including several who were deaf and dumb and blind. One woman, brought to the meeting by ox cart, went away walking after she had been prayed for several times. As people heard the truth of the Word proclaimed from night to night their faith increased and they were healed. As a result, Christians in Udorn Province have been strengthened and built up in the faith and are actively witnessing to the power of God. Lives are being transformed through the reading of the Word and obedience to it. When the Lord transforms hearts and lives, however, Satan also begins his subtle attack on those who have experienced a real work of grace. Pray for the continuation of the moving of God in this area.

Ecuador

Pray for the town of Quiroga, famous for its fanaticism, in which evangelicals have recently been invited to preach the gospel. Although no definite work has been opened as yet, about seventeen persons are now meeting regularly for Bible study in their own homes. There has been no sign of violence, and praise is given to God for opening this door. Pray that a regular work may be established and that there will be a rich harvest of souls.

Peru

Praise the Lord for improvement in Rev. John Swift's throat condition (ALLIANCE WEEKLY, June 26); the nodule is gone from the vocal chord but the chord is still paralyzed. Continue to pray for his complete delivery so that he can teach his classes in the Bible school and continue with his other responsibilities. . . . The church in Huanuco is beginning to feel responsibility for getting the gospel into the homes of the 20,000 people in their town. Two young ladies and one older woman have been going from door to door selling Bibles, Bible portions and tracts and talking to those who will listen about their relationship to God. A few have been saved; praise God for them. But as always the enemy has counter-attacked, this time by sending illness to those in this ministry.

Chile

Two short term Bible institutes will again be conducted during the annual winter vacation for Chilean schools in July, one at Temuco for the young people from the northern district, one at Frutillar for those from the southern district. A concentrated Bible course will be given, including practical studies, aimed at preparing the young people spiritually to do evangelistic work in their own churches and circuits, especially among the children. Pray that God will call those young people who should attend and that a spiritual atmosphere may prevail among students and teachers.

China—Hong Kong

On a recent Sunday six persons attempted suicide. Two were successful, four were rescued. The fact that these tragic events took place on the Lord's Day should move us to pray for the spiritual needs of the thousands in Hong Kong who do not know that God loves them and that He gave His Son for them. Pray for all the Chinese church groups and the missions that are preaching the gospel, that the light will penetrate into many darkened hearts as the gospel is proclaimed.

Philippine Islands

Pray for Rev. Florentino de Jesus, the newly elected national church chairman, and for the other officers and executive committee members. Pray for a worker to take the place of Mr. de Jesus as pastor of the Jolo church.

Indonesia

Praise God that visas have been granted to Mr. and Mrs. Kenneth Taylor. Continue to pray for visas for Rev. and Mrs. H. W. Post and Rev. and Mrs. J. E. Waite. . . . Pray for the people on Pantar. They have requested a worker from the neighboring island of Alor to come and preach the gospel to them. Pray that a worker from that island will be burdened for this ministry.

New Guinea

A note of praise comes from Rev. and Mrs. D. C. Gibbons, telling of the Lord's blessing among the Uhundunis of the Ilaga Valley. The most prominent chief in the area has recognized the light and power of the gospel and recently officially threw his fetishes and other devil-worshiping items into the river. Five to six hundred Uhundunis are gathering for services every Sunday; there is another large group meeting on Saturdays in a nearby area. Pray that all this might be but the beginning of a real moving of the Holy Spirit in this newly opened valley.

THE ALLIANCE FAMILY

CLIFFORD E. HARROD, Reporter

News reports may be sent direct to Rev. C. E. Harrod. The Christian and Missionary Alliance Church, East and Lane Streets, Raleigh, N. C.

Rev. and Mrs. H. R. Bostrom and sons, Ecuador

To the Fields

Rev. and Mrs. H. R. Bostrom and sons, Stephen and Daniel, sailed from New York July 12, returning to Ecuador, South America, for their third term of service. They will be stationed in Quito where Mr. Bostrom will resume his duties as chairman of the field.

Rev. and Mrs. H. Curwen Smith sailed from Montreal July 16, returning to Viet Nam for their sixth term of service. They will be stationed at Giadinh. Mr. Smith is on special assignment with the British and Foreign Bible Society.

On Furlough

Rev. and Mrs. V. L. Neigenfind and children, Vernon and Sheila, arrived in New York on July 13 from Indonesia where they have just completed their second term of service. They have been stationed at Makassar where they worked in the Bible school. Mr. Neigenfind has been subchairman of the East Indonesia section of the field.

Rev. and Mrs. S. G. Barnes and daughter Vera arrived in New York on July 15 from Argentina, having completed their sixth term. Mr. Barnes has been superintendent of the work in the Argentine field.

Rev. and Mrs. J. L. Van Patter and children, Marilyn and Janice, arrived in New York on July 10, on furlough from Indonesia, where they worked in the Bible school at Balai Sepuak and Mr. Van Patter served as subchairman of the West Kalimantan area. They will make their home in Ripon, Calif., during furlough.

Mrs. Laird L. Kroh arrived in New York on July 11 on emergency furlough from Israel. Mrs. Kroh's return for medical treatment was recommended by physicians in Nazareth Hospital. Mr. Kroh remained on the field with the children.

Rev. and Mrs. Howard McFarland and children, Grace, Rebecca, Stephen and Timothy; *Rev. and Mrs. J. A. Nicholson* and daughters, Judith and Ruth; and *Rev. Norman J. Larsen* and son, Timothy, arrived in New York on July 14, on furlough from the Congo.

The Nicholsons and McFarlands have just completed their first term of service. The McFarlands were stationed at Kwimba, and the Nicholsons worked at Mboca, in Portuguese Congo.

Mr. Larsen first went to the field in 1947. Mrs. Larsen and their daughter, Marian, are visiting relatives in Europe before coming to the States. The Larsens were stationed in Lemba during this term of service.

With the Lord

Rev. Harry W. Lucas, well-known evangelist and pastor in The Christian and Missionary Alliance, went to be with the Lord on July 2 in Clarence, W. Va. He had been retired since 1949, making his home in San Leandro, Calif.

Mr. Lucas was converted in Pittsburgh, Pa., and immediately engaged in evangelism and street meetings in the city, later extending his ministry (1914-17) to other areas. He also served as pastor of Alliance churches in Washington and Ambridge, Pa.; Akron, Ohio; Louisville, Ky.; and Detroit and Melvindale, Mich. Mr. Lucas was an old-time evangelist and his ministry was unusually fruitful.

He and his wife, who survives, had five children: Harold, Donald, Thelma, Ruth and Mildred.

The funeral was conducted July 5 by Rev. W. V. Yaggy, assisted by Rev. Jacob Bellig, in the Neighborhood Church in Oakland, Calif.

Church Dedicated in Lambert

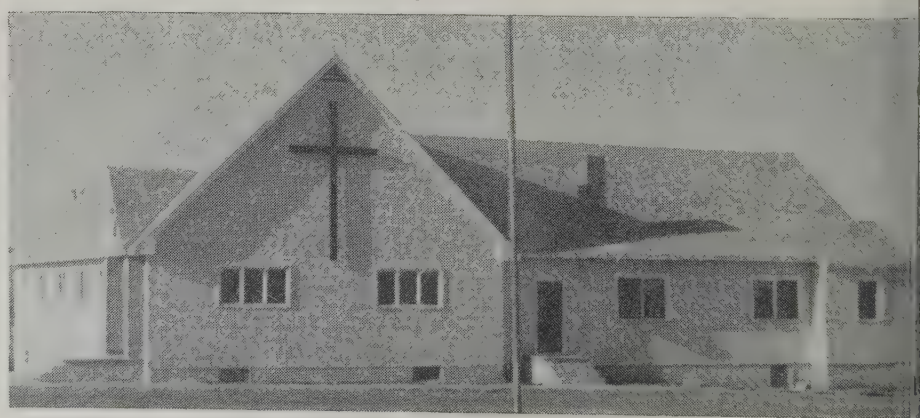
The Christian and Missionary Alliance Church in Lambert, Mont., was dedicated on June 9 under the leadership of the pastor, Rev. James J. Roberts. Some former pastors were present, and the message was brought by Rev. L. W. Pippert, District Superintendent.

For the past twenty-five years the congregation in Lambert has used a community church. In 1956 they purchased property and under the direction of Rev. Leo Berreth made immediate plans for the new building. The old church was renovated to provide facilities for Sunday school and youth work.

Torvaldsons Feted

The fiftieth wedding anniversary of Rev. and Mrs. E. Torvaldson, veteran missionaries to Central China, was celebrated on June 8 in Glendale, Calif. Many friends gathered for the festive occasion, with the pastor, Rev. Clifford H. Erickson, acting as master of ceremonies.

The Christian and Missionary Alliance Church in Lambert, Mont.



Sunday

READING—Joshua 15:13-20.
TEXT—*"He gave her the upper springs, and the nether springs"* (verse 19).

There are springs that flow amid the places of toil and secular business. It is possible to be filled, even amid the common things of life, with the conscious presence of God. It is possible to work in the shop and the kitchen with a zest as sweet as that which inspires the preacher in his sublimest flights of thought, the singer in her highest notes of devotion, the saint in his most blessed moment of communion. . . . The heart that has its spring within can be happy anywhere. The soul that is set to heavenly music can never be out of tune. The light that is kindled from above can shine in darkness, though "the darkness comprehendeth it not." Beloved, God has for us these springs. . . . Let us receive them into our very hearts.—A. B. SIMPSON.

Pray for The Island World; Eastern, South Pacific Districts, Mexico.

Monday

READING—1 Peter 5:1-11.
TEXT—*"The devil, as a roaring lion, walketh about, seeking whom he may devour"* (verse 8).

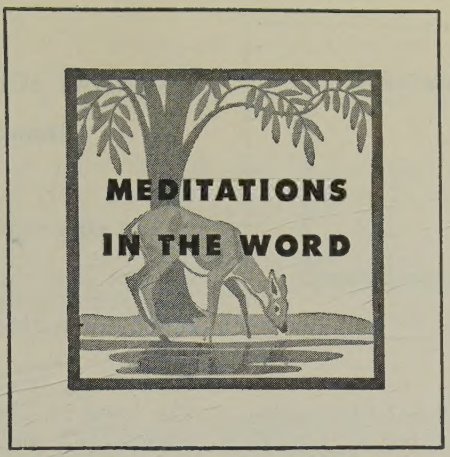
There is a story that on one occasion Satan sent one of his imps to tempt one of God's children in the world. He said to this demon, "You go up to earth and get that man discouraged." The demon flew to the world and lighting on the shoulder of this man said, "You are discouraged." The man replied, "No, I am not." Again the demon said, "You are discouraged." The man replied, "No, I am not." . . . After this failure the demon flew back to Satan to report that he was unable to discourage the man. Satan again ordered the demon to return and get the man discouraged. The demon returned and repeated his words to discourage the man and each time the man said, "No, I am not discouraged." Again the demon went back to Satan with his report. Satan said, "Did you get the man discouraged?" The demon replied, "No, I could not get him discouraged, and now I am discouraged myself."—SELECTED.

Pray for India; Western Pennsylvania District, Puerto Rico, Jewish Work.

Tuesday

READING—John 14:7-15.
TEXT—*"Greater works than these"* (verse 12).

That which has been done in spiritual matters can be done again and be better done. This was Christ's view, for He said, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." The past has not exhausted the possibilities nor the demands for doing great things



Compiled by EDITH M. BEYERLE

for God. The church that is dependent on its past history for its miracles of power and faith is a fallen church. God wants elect men—men out of whom self and the world have gone by a severe crucifixion, by a bankruptcy which has so totally ruined self and the world that there is neither hope nor desire of recovery, men who by this insolvency have turned toward God perfect hearts.—E. M. BOUNDS.

Pray for Africa; Western, Western Canadian, Southeastern Districts.

Wednesday

READING—Hebrews 11:4-14.
TEXT—*"These all . . . confessed that they were strangers and pilgrims on the earth"* (verse 13).

I'm but a stranger here,
Heaven is my home;
Earth is a desert drear,
Heaven is my home.
Danger and sorrow stand
Round me on every hand;
Heaven is my fatherland,
Heaven is my home.

What though the tempest rage,
Heaven is my home;
Short is my pilgrimage,
Heaven is my home.
And time's wild wintry blast
Soon shall be overpast;
I shall reach home at last—
Heaven is my home.
—THOMAS R. TAYLOR.

Pray for Indo-China, Thailand; Northeastern, Eastern and Central Canadian Districts.

Thursday

READING—1 Corinthians 3:1-10.
TEXT—*"We are labourers together with God"* (verse 9).

Standing on the promenade at Fleetwood, gazing out to sea, one is struck by two lines of buoys with flashing lights on top. To the right a lighthouse towers over the harbor. On the promenade a smaller lighthouse stands. The pilot making for the harbor keeps the two lighthouses in a direct line and steers midway between the rows of flashing buoys. Only thus can he avoid the sandbanks. The buoys must regularly receive a recharge of oil. . . . This is a parable of our relationship with God and His purpose for our lives. . . . Do not our consciences testify that many more men and women would have found the harbor of God if we as flashing buoys on the sea of life had let our light shine? By neglect, our lights have been dimmed.—SELECTED.

Pray for South America; Southwestern, Pacific Northwest Districts.

Friday

READING—1 Samuel 4:1-11.
TEXT—*"The ark of God was taken"* (verse 11).

The presence of the Ark represented the presence of God in the midst of Israel. When it was captured it meant defeat for His chosen people. Back of this sad chapter in Israel's history lay sin in religious circles. Eli's sons, in spite of their godly priest-father, were notoriously rebellious against God's clearly prescribed laws regarding the disposition of the sacrificial offerings. Nothing else could justly be expected than God's manifested displeasure. It came in the capture of the Ark and the death of the two sons, which judgment spelled death for the old father and the wife of one son. Sad defeat of one nature or another will always be the result of sin regardless of who the offender is, since God's law is unalterable. The tragic ending of this sad story climaxed in one word, "Ichabod" (v. 21), which may still characterize an individual or a group.—PAMEH.

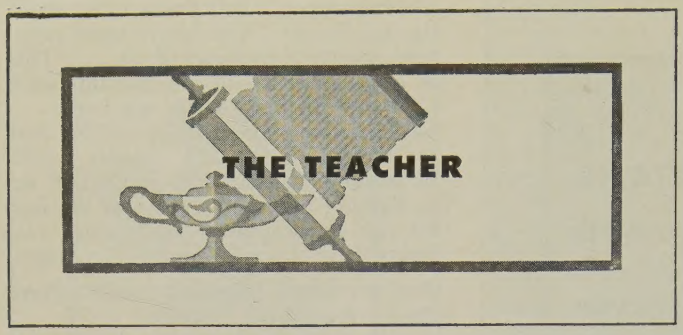
Pray for China, Hong Kong; Northwestern, New England Districts.

Saturday

READING—Isaiah 61.
TEXT—*"That they might be called trees of righteousness"* (verse 3).

These phrases speak to us of contrast: beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Keats wrote, "A thing of beauty is a joy forever"—true, if born of God. Many beautiful things of this world turn to ashes, but one experiencing God's love knows the beauty of an eternal strength that will never fail. "The joy of the Lord is your strength," and only as we have the oil of joy supplied by the Holy Spirit will we be able to maintain an effective witness for Him. Praise dispels gloom and heaviness of heart. Paul's songs of praise in prison scattered the gloom. We may know victory even as he triumphed, for we have the fellowship of the same Christ. "That we might be . . . trees of righteousness." These trees grow all over the world in different types of soil but one day we shall stand together . . . and give glory to the Lord.—UNKNOWN.

Pray for Israel, Jordan, Syria; Central, South Atlantic Districts.



By DON J. KENYON

SUNDAY SCHOOL LESSON—AUGUST 11, 1957

Hannah: Keeping Faith with God

1 Samuel 1:9-11, 20-28

DEVOTIONAL READING—Psalm 66:1, 2, 16-20

GOLDEN TEXT—*"I will go into thy house with burnt-offerings: I will pay thee my vows, which my lips have uttered and my mouth hath spoken, when I was in trouble."*—PSALM 66:13, 14.

BACKGROUND AND LESSON ORIENTATION

In the era that begins with God's call of Samuel the nation seems to be more consolidated and aware of her oneness under God. The attention is focused on a family. The wife, Hannah, does not rate with Deborah or Miriam as to leadership but her life is a testimony to human faithfulness. Her vision and choices are worthy of the inspired record because she chose eternal rather than temporal values. She gave herself and her son to God. She had little else to give but there is no record of hesitancy on her part in surrendering to God. She carried in her heart a knowledge of God's nature and His will beyond ordinary dimensions. Let any who doubt her devotion ponder the dedication demonstrated in leaving an infant son in the hands of a priest. It is a story of faith and boundless commitment to God.

CONTEXTUAL CONSIDERATIONS

The town in which Hannah and Elkanah lived cannot be located with absolute certainty. Elkanah had two wives. The first had borne him two sons; Hannah was barren. Because of this, life seemed intolerable for her despite the affection and consideration given to her by her husband. Peninnah taunted her for her failure to have children (vv. 6, 7). After taking a vow and continuing in prayer before God, the keenness of her grief is shown in her inability to pray audibly. She was rebuked by Eli, the priest, for apparent drunkenness, but when the facts were known he invited her to go in the peace and assurance that God had answered her prayer. She left the temple with joy and went home to await the promised child. The lesson today deals with the vow, its fulfillment and its reward.

SIMPLIFIED OUTLINE

1. *Hannah's Vow to God*—1 Samuel 1:9-11.
2. *God Gives Hannah a Son*—1 Samuel 1:19-23.
3. *Hannah Gives Her Son to God*—1 Samuel 1:24-28.

KEY WORD ANALYSIS

(1) "Temple" (v. 9). Since this antedates by many years the building of the first house of God by Solomon, it should be noted that it refers to the tabernacle at Shiloh erected and made somewhat permanent by Samuel and those who had preceded him in priestly office. It would have been ornamented by gifts and additions to meet the needs of the growing nation of the Israelites.

(2) "Weaned" (v. 22). Although children were weaned at a much older age then than now, it still is a fact that Samuel was given to God at a very early age. Hannah's heart must have failed her at the thought of leaving the baby in the care of old Eli who lived the simple and rugged life of the priest at Shiloh.

COMMENTARY ON THE PRINTED TEXT

1. *Hannah's Vow to God* (1 Sam. 1:9-11).

Hannah, whose appetite was jaded by her continual sorrow, is introduced as having had one burning passion—to get to the temple and throw herself in a petition of mercy before God. Her passion for a child had eclipsed all others. The priest was available to the people for spiritual needs and judgments after the fashion of Moses.

She had lost all cause for living. The natural reproach of her barrenness was intensified by her keen desire to honor God by the presentation of a son in His service. She desired to give the fruit of her womanhood to God. This picture in the modern context of career mothers ought to cause some deep thought.

Hannah vowed a vow. There is a difference between a vow and a bargain. She wanted a son not for selfish ends but for the glory of God; therefore she did not need to bargain with God. Hers was not to be a temporary gift but for a lifetime (v. 11).

2. *God Gives Hannah a Son* (1 Sam. 1:19-23).

In the natural it is hard to conceive of God not responding to such a vow. Before the worshiping family returned home Hannah was seen in the temple renewing her pledge with a heart full of faith that God had heard her cry. The Word of God expresses the fact in simple and restrained language: "and the Lord remembered her." The barren could then rejoice. Hannah commemorated her gratitude to God by naming her boy after her spiritual experience with God, "One asked of God."

In the first years of the boy's life Hannah felt that her best investment was in the lad's preparation for his life's work. When she finally did return to Shiloh it was to pay her vow. Meanwhile her temple of devotion was the impressionable soul of her infant boy who belonged to God.

A look at Elkanah's attitude toward this suggests a trustful husband or an indulgent one. The facts support the former. His chief interest was only that God's will be fully performed. Elkanah feared God and trusted his wife.

3. *Hannah Gives Her Son to God* (1 Sam. 1:24-28).

None but a mother's heart can imagine the inward struggle of this mother as she carried her only son to Shiloh. Obedience to God and the joy it brings does not imply a dulling of the natural senses. Her mother-love would have been intensified by the fact that the precious boy belonged to her God. She returned home with empty, aching arms but a heart filled with joy.

The proper explanation was given and Eli was reminded of the vow made years before to God. It would be no small undertaking for Eli to make a place for the little lad in the busy life of the temple. Sometimes one's obedience to God costs other people much more than appears on the surface.

Hannah was ready to give God full credit for Samuel and gave him back in the full spirit of the supernatural way in which she had received him—a trust for God.

HELPFUL HINTS FOR LESSON PREPARATION

In integrating this lesson with the Biblical account of the plan of salvation the teacher should inform his class that it was at this precise point that God manifested Himself in this hour of history—in the heart of a barren woman in the temple at Shiloh. All that God needs in order to work is the trusting heart of one who loves Him. The supernatural is no problem with God when He has a channel.

The New Testament Church

(Continued from page 6)

eir attention and draws the crowd. iat is important; but the crucial :t is the child and his impressions. hat does he think of Christ? What es he think of sin? What does think of a Christian? The real estion on any level is not the pro- am or means. We must come ck to the person. What think ye Christ? Herein lies our danger. o many professed Christians think Christ as a benevolent, indulgent d casual sort of person—one who too kind to pass judgment on sin; e who is concerned about our ildish and selfish interests; one o is ready to keep us from loneli- ss and harsh realities.

This perverted presentation of the ajestic Christ of the Patmos vision a diabolical caricature. It comes on us so slowly we are hardly are of its approach. We educate eneration in this soft, unscriptural nner and suppose we have divine essing because we see the masses oving in our direction. We need weigh Paul's words very carefully. ware lest any man spoil you after man traditions and rudiments of e world, and not after Christ. ul is not referring to outspoken idelity here (Col. 2), because he es on in the ninth verse to press e majesty and holiness of Christ on us as a means of clinching his gument.

If we expect to wear the name d do the work of the Lord it is gh time that the church dedicates rself to the heart-searching and acting pursuit of knowing the per- nal Christ so intimately that we t be guilty of offering polluted rifice on the altar of service. The iter has accomplished so little and en such a poor example of all that d can do for and in a man that hesitates to offer advice. At the ne time, I dare to say that one the greatest needs of the twenti- 1 century church is a leadership it has seen the Lord high and ed up. A leadership that has ard the voice like many waters ring: "I am he that liveth, and s dead; and, behold, I am alive evermore." A leadership that is nmitted to a fearless and reverent esentation of the Christ who has a tongue like a two-edged sword—a Christ who cannot be projected on a screen or subjected to the whims of a carnal and pleasure-loving world.

A great deal is said in the text we know so well: "Jesus Christ the same yesterday, and to day, and for ever." Let us accept Him and preach Him as He is presented in the Word.

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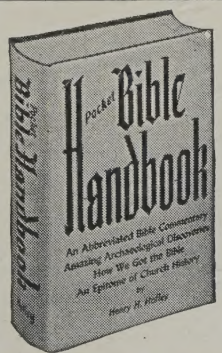

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